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ABSTRACT

Each of the stories in this booklet describe, from a personal viewpoint, the respective contributions of various ethnic groups living in Hawaii. Taken into consideration are the cultural, political, industrial, and economic contributions that each of the groups has made to Hawaiian society. (EB)

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A Legacy of Diversity

Contributions of the Hawaiians, Chinese, Japanese, Portuguese, Puerto Ricans, Koreans, Filipinos and Samoans in Hawaii

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PREFACE

The writers of the chapters in this book were selected because of their deep interests in the history and culture of their own people, and because they can give us a glimpse of their culture from an inside view.

Each writer was assigned the general task of documenting the contributions of their ethnic group in Hawaii. They were not given any particular guidelines to follow. They were free to interpret history from their own point of view. Consequently, the chapters in this book vary greatly in their styles and perspectives.

We feel that the value of the book is enhanced by its diversity, and it has more cultural validity because the writers could individually select the areas which they felt deserved the greatest emphasis in their respective cultures.

We sincerely hope that Hawaii's school children will read these stories and gain a better appreciation of the struggles, the strengths, the accomplishments, and the legacy of diversity of Hawaii's people.

May 30, 1975 *Nancy Foon Young*

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Ko Makou Ho'oilina Hawai'i Our Hawaiian Legacy

by **LEHUA CHOO**

"*Mahalo a nui loa,* to my grandmother, my mother, my father, my uncles, aunts, cousins, friends and family. Thank you for letting me be a Hawaiian. For giving me a love for the land, I am grateful. For telling me the stories of my forefathers and ancestors, I stand proud. For letting me experience the power and mystery of the spirits that roam the land, I am humbly awed. As I am part of all those who were alive before me, and as I will be part of all those who are born after I am gone, *mahalo a nui loa* for letting me be a Hawaiian." This is an offering to my *kupuna*, or to the people who cared for me and taught me to cherish Hawaii.

These teachings can be called a "legacy". If you ask me, "What have the Hawaiians contributed to our life today?," the answer may be a legacy of knowledge, wisdom, strength, justice, art, music and love. This legacy is left to everyone who lives in these islands, because it is part of the land.

For instance, all the different places on all the islands have Hawaiian names, and all these names have meanings. Whenever you say Honolulu or Mauna Loa, you are speaking the words of my forefathers. These two Hawaiian words describe the places they name: Honolulu means "fair haven," or "calm harbor" and Mauna Loa translates to "long mountain." Knowing where Honolulu is and what Mauna Loa looks like, it is easy to understand why these names were given.

However, some descriptions of places sound very puzzling. On the island of Oahu (the gathering place), is a place called Kalihi (the edge or border), which is next to Palama (to surround with a *lama* fence), in which is located Kapalama (the place with the fence made of *lama* wood). Now what does this all mean? To an old Hawaiian, the description of a place with a *lama* fence made sense. David Malo, an ancient Hawaiian historian, explained in his book, *Moolelo Hawaii (Hawaiian Antiquities)* that "the *lama* is a tree whose wood is used in the construction of houses and enclosures for (certain) idols." When *lama* wood was used for this purpose, the place became sacred. Palama also means "giving special care to a child in a place surrounded by *lama* wood." It is said that in ancient days Kapalama was that sacred place on

Oahu surrounded by *lama* wood where children were brought and given special care. So, did you know that if you live in the place called Kapalama, you live in a very special place?

Another legacy from my people is their use of all the different types of food that the land and the ocean give us:

kukui nut: pounded and used as a seasoning or sometimes as a medicine.

ulu (breadfruit): steamed, baked or boiled.

mai'a (banana): cooked or eaten straight off the tree.

'uala (sweet potatoes): steamed or baked.

uhi (yams): steamed or baked, too.

ko (sugar cane): ever chew a sugar cane? Delicious!

niu (coconut): who hasn't eaten a coconut?

limu (seaweed): cooked, pickled, or fresh from the sea.

kalo (taro): poi, of course, is made from the roots, and the stem and leaves are steamed.

These are just some of the plants. There are also more than 100 different kinds of fish, from tiny ones to whales, that can be eaten. This does not include the octopus, the squid, the turtle, and at least 37 different varieties of crabs and shellfish. We still eat *kalua* pig the way the old Hawaiians ate it. Perhaps the best surviving food that is most widely in use today is our precious Hawaiian salt. This is not the end of the list. In fact, it is more like the beginning.

What is not known to most of us today, but that helped the Hawaiian people to survive for hundreds of years, was a system of conservation practiced by everyone before the coming of Captain Cook. Fish were trapped and kept alive in shallow fishponds built on top of the reefs of all the islands. Every village or family had their own fishpond from which fish were taken as needed. The fish that were not eaten were left alive in the fishponds. No need for refrigeration because the fish did not spoil. The Hawaiians also ate birds, like chickens and large sea birds. I can still remember the chicken coop in the back of my grandmother's house. It was a lot of work to raise chickens, but at least the eggs were free, and fresh everyday. Whatever we couldn't eat, we traded with our neighbors for the food they had, just like the ancient Hawaiians did. Birds were also caught for their feathers, to sew into beautiful feather capes, or feather headbands. But the birds trapped for their feathers were not killed. They were set free after a few precious feathers had been plucked.

Taro and other plants were raised in every part of the islands. Sometimes a fish called mullet was also raised in the wet taro patches. Once harvested, the taro was given to whomever needed it. Since there was no way to keep food from spoiling, everything was eaten on the day it was cooked. Extra food was given away to those who wanted it. Every Hawaiian child learned to take as much as he could eat, but no more.

If ti leaves or coconut fronds or *hala* leaves were needed, they would be stripped from the tree in such a way that the tree would not die, but could produce more. Eventually, the Hawaiian found a use for almost every part of everything he took from the earth or the sea, whether it was fishhooks from fish bones, or raincoats from dried ti leaves, or long-lasting mats from fallen *hala* leaves, or dye from the bark of the *kukui* tree. Being entirely dependent on what was on the land, the ancient Hawaiian could not be careless, greedy or wasteful in what he used or ate. His life and his family's lives depended on how much he could produce and save for the future. The lives of all depended on sharing and cooperation in times of plenty and times of famine.

Every legacy is handed down in some way by someone. In Hawaiian tradition, children most often learned their genealogy, their history, and their culture from their grandmothers and grandfathers. These people who passed on their wisdom and knowledge and love were called *kupuna*.

One of my *kupuna* was my grandmother. She was a wise and kind woman who could not have children of her own. So she took into her home all those children who needed a mother for a day, or a week or a lifetime. She took into her heart all the children she knew, whether they were young or old.

My mother, and two of her sisters were *hanai* (given) to this woman because she wanted them. Many of the old Hawaiians gave away or traded children simply because other people wanted them or accepted them, even if

they had children of their own. It did not matter how the children were born, or who they were. If a child needed a mother and a father, there was always someone who was willing to love him or her. The best part of being a *hanai* child is knowing that even today, no matter who you are, you can find a "mother" among the Hawaiian people.

The earliest story I remember my grandmother telling was about my cousins and me — who we were and where we came from. There were six of us gathered around her feet while she wove lauhala sitting in an old rocker and we sat on the floor.

"Look at Puanani's beautiful, large eyes," she began, and we would stare at our twelve-year-old cousin as if we saw her for the first time. "Her eyes are sharp and clear and she can see many, many things deep within our hearts. She has the eyes of her great-aunt Lahela, who healed the sick and comforted the sorrowful. Great-aunt Lahela knew how to heal the mind and the heart. She had many great talents and used them wisely."

"And look at Kalani's long and powerful arms." She reached over and patted our eight-year-old cousin on the shoulder and made him extend his arms so everyone could see. "He is the great, great grandson on his father's side of Keoni the Warrior, who stood almost seven feet tall and surfed on a 100-pound koa wood surfboard." We all looked at him with great pride.

"All my grandchildren are very beautiful and very smart," my grandmother said.

"Except me!" I started to cry. With my hands I covered my nose that to me looked big, fat and ugly.

"Oh, my, don't do that." She pulled my hands gently away from my face. "How can you play the nose flute with your face all covered up?"

"The nose flute?"

"Yes, you have the perfect nose to play the nose flute with!"

With me on her lap, she began to tell the story of our great, great, great, great grandfather on my mother's side who was a high chief in Kohala on the island of Hawaii. He courted our great, great, great, great grandmother by playing very softly to her on the nose flute. She would be lying down late at night in the sleeping house of the women in Kohala and he would very quietly push one end of the bamboo nose flute between the dried *pili* grass of the house. Then he would play a love tune on the nose flute that only she would hear and understand. My grandmother would say that the nose could only breathe in and out the pure fresh air around us, but that angry and bitter words could be said with our mouths. Then she would touch my nose and say, "Baby, don't be ashamed of your big nose, it can only do good things. But be careful of what you say, because your mouth can make you look very ugly . . ."

Even today, after I have grown up, I touch my nose and remember what she told me. My nose has never made me look ugly, but there have been times when my mouth said words that did.

Two more of my *kupuna* were an aunt and an uncle. Auntie Malia made me the most beautiful *haku* leis and hula skirts to wear in the May Day programs every year. I can remember sitting on the hot sidewalk in the front of Iolani Palace on Kamehameha Day watching my Auntie Malia. She would be splendidly dressed in a long black lace *holuku* with a bright yellow feather lei around her neck and a huge black lace hat on her head, leading a long parade of Hawaiian ladies all dressed like her. My Uncle Manuwela was a healing *kahuna*. Once, when my mother was very sick, my grandmother called Uncle Manuwela who came and prayed over my mother and told my grandmother what to do to make her well. In two days she was well again. One of the stories my grandmother told me many times was about my Auntie Malia and Uncle Manuwela at our family *luau*.

"Your Uncle Manuwela was a great chanter. He used to chant for the Queen on special occasions. His voice was powerful and whenever people heard him chant everyone would sit very still and not make a sound. He could make the hair on my neck stand up."

"But at a family *luau*, he and your Auntie Malia were the life of the party! Auntie Malia was the best hula dancer of her time. My, my, she was so graceful. Late at night, after most of the guests were gone, your Uncle Manuwela would grab a *ukulele* and begin to sing a naughty song. Someone would pull Auntie Malia up from where she sat and everybody would beg her

to dance. Pretty soon, your Uncle Manuwela would be up there dancing and singing with her. And they would both end the night dancing on top of the *luau* tables."

When my Auntie Malia died, a strange wind blew down from the top of the mountains and everyone heard her say goodbye. It was stranger still when Uncle Manuwela died. My mother said that during his funeral, when the chanter was chanting, his voice sounded exactly like Uncle Manuwela's. Then she whispered, "Everybody in the room felt the hair on their neck stand up."

Although many of my *kupuna* have died, including my grandmother, I still carry their memories and stories in my heart. I still hear their voices in the wind. And I still sense their presence in the land of their birth. This is an offering to my *kupuna*, to the people who cared for me and taught me to cherish Hawaii.

"*Ha'ina mai ka puana* . . ." The story is told to you. You are the children of the land. Listen, remember! This is your legacy.

Contributions of the Chinese to Hawaii

by AH JOOK KU

Introduction

Hawaii is situated in a strategic mid-Pacific location. When Captain James Cook landed here in 1778, there were no fast ships or airplanes flying back and forth between continents. There were no telephones, radios, television or other means of fast communication.

Because of this isolation, living conditions in the islands were quite primitive. Nails and other metal objects, silks and cotton and gunpowder were unknown to the early Hawaiians.

Their foods, mode of living and customs changed drastically with the arrival of people from other parts of the world. We shall see how the Chinese affected life in Hawaii, transforming it from a simple culture to a busy trans-Pacific commercial center.

Early Chinese Settlers

After the American Revolutionary War of 1776, the New England colonies broke off ties with Great Britain, their mother country. This meant they had to look elsewhere for their supplies and trade.

Many were familiar with the tea, silks and porcelains China produced. They also had heard that the people of that vast country offered a sizeable market for furs.

Even then China was densely populated. Those living in the southern region already had developed commerce with Malaysia, the Philippines and other parts of the Far East. To avoid hunger, some of the men signed up as cooks or crew for ships that came to port. It was in this southern part of China that most who immigrated to Hawaii had their ancestral homes.

When the American trader, Captain Simon Metcalfe, brought his schooners, the *Eleanore* and the *Fair American*, into Hawaiian waters, a number of the crew members deserted ship. They had been at sea for months on end and were weary of the monotony aboard ship.

Captain George Vancouver, a junior officer under Captain Cook, noted in his "Voyages of Discovery" (1791-1793), that he saw throughout the Hawaiian Archipelago many runaway sailors whom he described as "vagabonds" or "renegadoes." They were of several nationalities, among them Chinese.

The Hawaiian Islands had become a convenient stopping place for ships to refuel, to take on fresh water and supplies, to make repairs or just to wait out the severe winter months of the north.

Aboard one of these ships one day, a Chinese cook was preparing dinner for the crew. As he stoked the fire, the burning wood emitted a familiar scent. Imagine his excitement! It was sandalwood.

He reported the good news to his captain. The latter, too, recognized the fragrance, for on his visits to China he had come to know how the Chinese prized sandalwood for incense, for carved images and for other ornaments.

Before long, a lively sandalwood trade had developed. Kamehameha himself monopolized this new industry. Within three years — 1816 to 1818 — he had purchased six vessels and paid for them in sandalwood. Kamehameha, wise ruler that he was, set a practical example. He placed a *kapu* on the young and small trees to conserve this natural resource.

After his death, however, the chiefs in their greed for such material goods as mirrors, nails and silks exploited the sandalwood trade. They sent whole families to the forests to chop down the trees. All kinds of timber were destroyed. No effort was made to replace them. Many of the common people got sick and died because they could not withstand the severe conditions up in the mountains. Meanwhile, their homes were deserted, fields lay untended and dry.

By 1822, the supply of sandalwood had dwindled. The Chinese merchants complained that the "inferior wood was fit only for the joss house".

As the sandalwood trade petered out, traders turned their attention to the whaling industry. The Chinese, on the other hand having come from an agricultural land realized the tremendous potential in Hawaii's rich soil.

Wong Tze Chun, a settler on Lanai, planted a small crop of sugar cane. He remembered how those in his village back home crushed the cane to extract juice for sugar. He constructed a crude mill and in 1802 manufactured the first sugar from cane grown in Hawaii.

He did not find this too productive and gave it up after a while. Nonetheless, he had planted the seed for what has become one of Hawaii's major industries. European and American investors soon saw the potential of agriculture in Hawaii. They started agricultural ventures and began to supply the West Coast with sugar, molasses, potatoes and coffee. How to continue this became a vexing question for there was a shortage of laborers to work the fields.

A Labor Force for the Sugar Industries

On August 13, 1850, the Royal Hawaiian Agricultural Society, forerunner of the Hawaiian Sugar Planters' Association, was organized to find workers for the sugar cane fields and mills. The Chinese had earned a reputa-

tion as hard, reliable laborers. The society decided to enter into an agreement with Captain Cass of the British barque, *Thetis*, to import Chinese workers to fill this need.

The *Thetis* arrived here on January 3, 1852, with the first group of contract immigrant laborers — 175 field hands and 20 houseboys. The field workers were to be paid three dollars a month plus clothing, food, housing and transportation. The houseboys were to receive a dollar less — two dollars plus the additional benefits.

Before they embarked ship in Amoy, each was advanced six dollars, this money to be refunded from their earnings, plus "two suits of clothes, a winter jacket, a pair of shoes, a bamboo hat, a mat, a pillow, and a pillow covering."

These immigrant laborers found life in this new land highly regimented and often unbearable. What they came to call home consisted of a long, barrack-like, unpainted wooden structure without floors. Shelves two or three feet from the ground built around the walls served as their beds. Sometimes as many as forty were crowded into a single room.

They toiled from sunrise to sunset with little time for leisure. Many were mistreated by their *luna* (overseer), who looked down on them. These Chinese men, mostly in their late teens or early twenties, were left much to themselves. They were lonely and homesick. It was not until 1855 that the first Chinese women were brought here to establish homes and families, and even then, few women came. It is no wonder the early Chinese settlers craved companionship and looked to the native women for this.

Their friendly relationship and sometimes marriage with Hawaiian women were resented by the men of other races. This antagonism continued for years. As a result, the Chinese laborers kept much to themselves. When they completed their five-year contract tenure, most sought other employment or started their own business. There were many, however, who never served out their agreement and left the sugar plantations.

Other industries

A goodly number turned to the rice industry. Since rice was a major industry in the homeland, its cultivation was familiar to them. Until 1900, the Chinese practically controlled this industry.

No one knows for sure who planted the first rice in Hawaii. It was cultivated on all islands, notably in Punaluu, Laie and Kaalaea on Oahu and in Hanalei and Hanapepe on Kauai. Remnants of these fields may still be seen on Kauai.

After the grain was harvested, it was shipped to Honolulu on sail boats, then transferred to steamboats for shipment to China or California. By 1880, Hawaii was exporting over 6 1/2 million pounds of rice abroad.

Where the land was too arid, the ingenious Chinese explored the use of artesian water and drilled many wells for this purpose. Even when the McCandless brothers established their construction and irrigation companies, they relied heavily on the Chinese for the drilling "know-how."

The Chinese introduced the *fun-kung* system of rice cultivation, a practice that is still common today among small pineapple and sugar growers on the neighbor islands. The owner or capitalist furnished the land and equipment. The laborers provided the energy to till the land and to harvest the crop. At the end of the season, either the crop or the profits from its sale were divided on the basis of the agreement. *Fun-kung* was an incentive plan for workers to strive for greater efficiency or productivity.

In another practice, under *hop-pun*, a small partnership was formed among two or three farmers. They jointly leased the land and raised the crop. Here again, the profits were shared equally.

The Chinese also grew coffee extensively on a cooperative basis. Between 1881 to 1905, particularly in the Kona area, there were several *huis* engaged in coffee production. The Japanese took over this industry in the early 20th century.

The growing of pineapple was largely in Chinese hands. One of the largest growers in 1910 was On Yong of Wahiawa. He later sold his holdings to the California Packing Corporation for $350,000. The Honolulu Fruit Company, an all-Chinese company, operated successfully until it was hit by the 1929 depression.

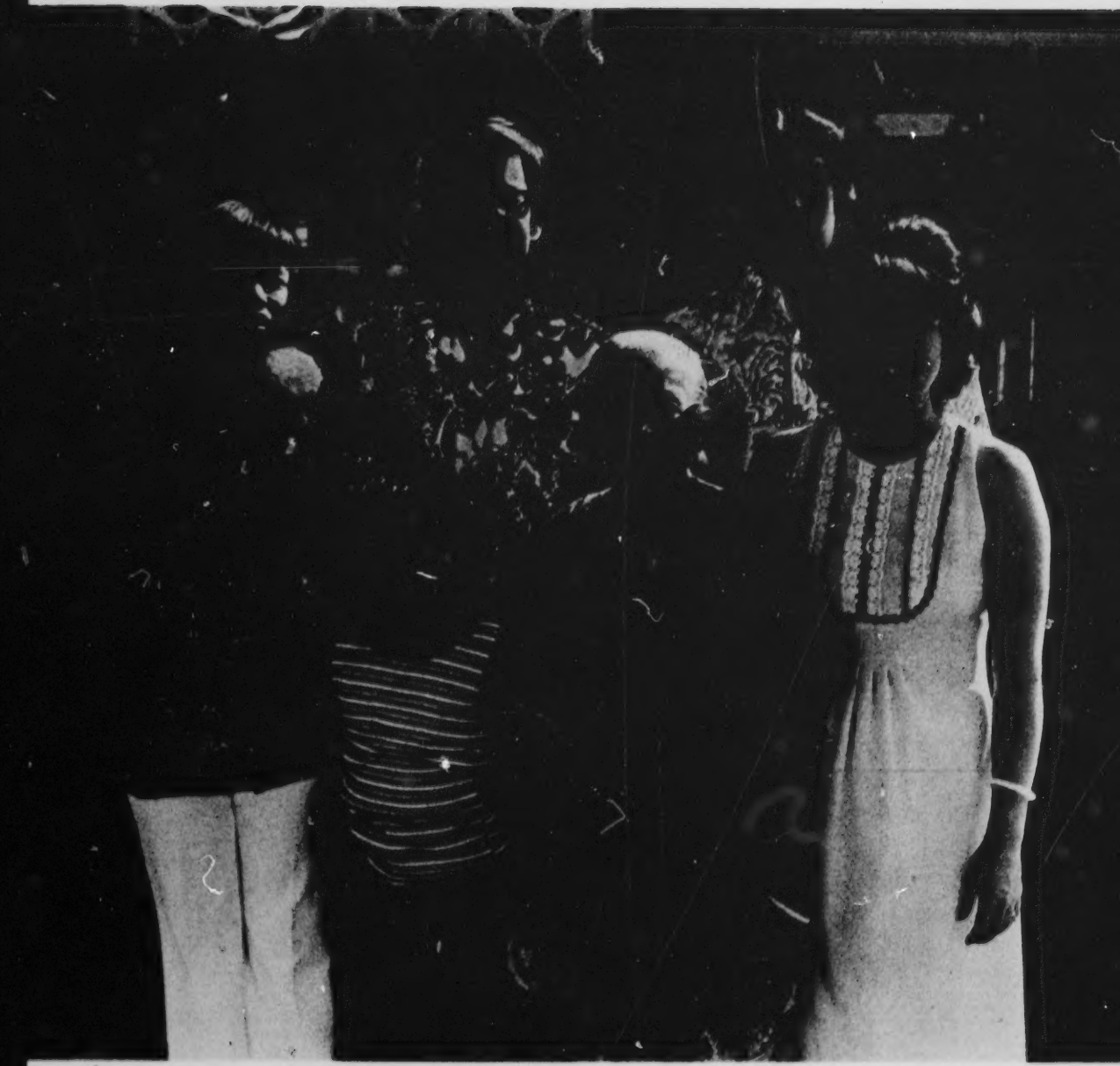
Peanuts and bananas also proved profitable crops. Where today bananas found in our supermarkets are imported principally from South America and

the Caribbean area, back in 1896 the Chinese shipped as much as 126,413 bunches to San Francisco,the third largest export for the islands at that time. By 1915, shipments totalled 280,000 bunches.

At the turn of the century, the Chinese controlled the growing of taro and its manufacture into poi. They were also important vegetable growers. Y. Baron Goto, former Director of the Agricultural Extension Service of the University of Hawaii, wrote, "Among the many people who have migrated to Hawaii, the Chinese have contributed the most plants because they came from South China where the climate is sub-tropical. Their plants adjusted well to conditions in the islands." Some examples of the plants reportedly brought from China to Hawaii include: *litchi* (lichee), bamboo, pomelo, chrysanthemum and the apple banana.

As the Chinese completed their contract terms on the sugar plantations, they began to move to Honolulu where they entered various trades and businesses. For example, they founded the first bakery in Honolulu, Samsing & Company, in 1864. A story appearing in the September 22, 1883, *Pacific Commercial Advertiser* reported that fish in Hawaiian markets were "supplied largely by Chinese fishermen."

By the turn of the century, they were well entrenched in all types of commercial enterprises. Some were entering the various professions: banking, medicine, law, government service and education.



Photograph by Barry N

Adapting to the New Society

Meanwhile, the resentment against the Chinese, which had been smoldering since their days on the plantations, finally broke into the open in the 1870's and 1880's. They were a threat in numbers as they represented twenty-two percent of the population in 1884. Other groups in the community feared their success in business and the competition they posed. The Chinese were also resented for the fact that many were intermarrying with Hawaiian women. Laws were passed to limit the number of Chinese laborers coming into the country and then to keep them on the land as agricultural laborers after they did come in.

In reaction to the anti-Chinese resentment, some Chinese left Hawaii to return to the homeland. Many of those who were determined to stay in Hawaii pooled their strength by living together in large community dormitories, mainly in downtown Honolulu. This is how that section has come to be known as Chinatown.

At first they gathered together according to the districts in China from which they came because they spoke a common dialect. If one got sick, the others helped. If he needed money, they dug into their pockets to help. These groups expanded into benevolent societies, some by clans, others by their trade and occupational interests.

The Chinese have always maintained a keen respect for education. And this education began at home with teachings of their elders and those in

authority. For those with families, the first ambition was to see that their children were educated. Immigrant parents sent their children to the mission schools founded by the great missionaries Dr. Samuel C. Damon and his son, the Reverend Francis William Damon. With the mastery of the English language, they went on to college and eventually into the professions.

Barriers and antagonisms gradually gave way through education, social interaction and inter-racial marriages. People of other races in the community came to realize that the "heathen Chinese" were not so stealthy or evil as they were originally pictured.

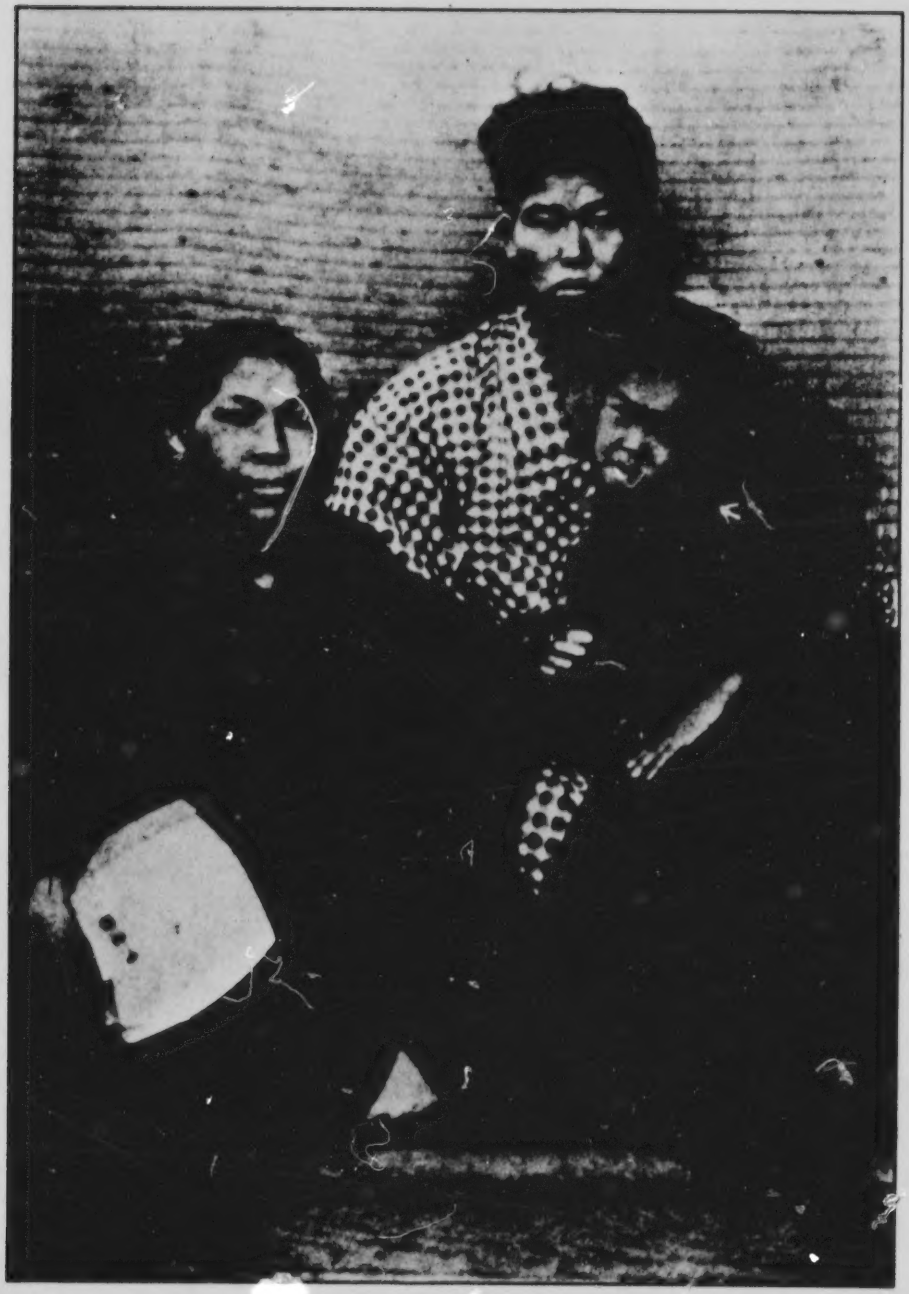
The burning of Chinatown in 1899 and 1900 also hastened this process of assimilation. It dispersed the Chinese from Chinatown into other areas such as Bingham Tract, Makiki, Nuuanu and Kaimuki. In their new environment, as they mingled with others, their neighbors came to realize that the Chinese were human beings with the same wants, problems and ambitions.

There are sociologists who suggest that the greatest contribution of the Chinese lies in this assimilation, extraordinary proof that in an American democracy an ethnic group can rise to unparalleled heights of economic and social success. The election of the Honorable Hiram L. Fong as the first Oriental to the U.S. Senate has demonstrated that the son of a lowly, immigrant laborer can achieve one of the highest offices in our nation.

Conclusion

Today, the Chinese represent less than six percent of Hawaii's population and reside primarily in Honolulu, working in businesses or the professions.

They can look back to a long history in Hawaii where they made early contributions in agriculture and persevered through times of racism and anti-Chinese sentiments. In behavior patterns they appear to have well assimilated into American society, but they cannot forget the roots planted by their Chinese forefathers.



Contributions of the Japanese People to Hawaii

by GAIL MIYASAKI

When the Japanese first came to Hawaii, they arrived as eager and enthusiastic laborers. They looked on these islands as a temporary place to work for three years and then they could return home to Japan as rich men.

Many Japanese immigrants had been impressed by the stories told by the plantations' recruiting agents. These agents came to their villages in Japan to hire laborers for Hawaii's growing sugar plantations. They told the Japanese how beautiful Hawaii was, how it was summer there all year, and how much money they could earn.

So between 1885 and 1924, about 180,000 Japanese men, women, and even some children came to Hawaii. Some of them thought Hawaii had tall buildings and big modern cities. Others thought they would be working in a tropical paradise and some even believed that Hawaii had money trees and gold-paved streets!

Japanese Roots

Most of the Japanese who made the long boat trip to Hawaii were farmers and peasants from southern Japan. They came mostly from the rice-growing *ken* (prefectures) of Hiroshima, Yamaguchi, Kumamoto, and Fukuoka. Later on, other Japanese from farther north and even as far south as Okinawa began to come to Hawaii to earn money. These farmers and peasants were poor country people with little land and money.

In 1868, a new emperor named Meiji came to the throne of Japan. Before him, the government of Japan had been run by the *samurai* (warriors). During the Meiji Restoration, as the new government was called, the most dramatic change that took place was in the economy of Japan.

Traditionally, rice was the most important aspect of Japan's economy. It was food, money and a living for thousands of farmers and peasants. But during the Meiji Restoration Japan began to look to industries and factories. About this time, the Western powers of Great Britain, France and the United States were seeking new colonies and markets in other parts of Asia, such as China and Southeast Asia. Fearing conquest and control by them, Japan adopted advanced Western accomplishments, such as ships, guns and textiles to modernize and strengthen herself as a world power against any threat from abroad.

In the new industrialized society, rice farmers found themselves barely able to live. When bad weather and poor production wiped out their crops, many peasant families faced starvation.

In the past, change had not come swiftly or dramatically to their rice-growing *buraku* (villages). Many farmers had tended the same ricefields in the same way their parents and grandparents had done before them. Some felt that their way of life had always been the same and would continue without change.

After the Meiji Restoration and the subsequent transition from an agrarian to an industrialized society, many farmers and peasants, out of work and with no land, found they had to be more adventuresome and daring. They began to travel outside their villages to seek work in the fast-growing cities. The most adventuresome and hardy ones were those who dared to make the long, difficult, and dangerous journey to find work outside Japan in the United States, Brazil and Hawaii.

Cultural Contributions to Hawaii

Today, the Japanese of Hawaii can look back to a history of over 100 years, beginning with the first boatload of immigrants in 1868. In that long period, the Japanese have contributed much to Hawaii and achieved many things. Some of these can be seen in the daily lives and activities of local people in Hawaii today. For example, some of the variety of foods local people enjoy in Hawaii have been brought by the Japanese, such as *sushi*, *musubi*, shrimp *tempura*, and *teriyaki* meat.

Still other foods which only people in Hawaii know about and eat had their beginning in the foods of Japan. These are foods like *saimin*, shave ice,

Courtesy of Shigemitsu family

and *hekka*. *Saimin*, for example, is Chinese noodles cooked in a Japanese soup. Shave ice, too, is a combination of American flavored-syrups (such as strawberry, lime, and orange) and a summer treat eaten in Japan called *koori* (a shaved ice dish flavored with sugar or milk). And finally, *hekka* (a dish made with beef or chicken) is a local Hawaii version of the Japanese *sukiyaki* (a meat and vegetable dish cooked in soy sauce). But only in Hawaii would *hekka* have taro and sometimes pineapple in it.

The Japanese have enriched local people's lives through customs, traditions, and surroundings brought from Japan. Leaving shoes and slippers outside before going into the house, for example, is a Japanese custom adopted by other races in Hawaii.

Japanese festivals and religious observances have become part of local celebrations and activities. The colorful dolls of the *Hina-matsuri* (Girls' Day) and the bright, flying paper carps of *Tango-no-sekku* (Boys' Day) are still seen in Hawaii. The *O-Bon* festival held each summer with gaily-dressed dancers dressed in the summer *yukata* (kimono) and the New Year celebration with traditional Japanese food and *sake* (rice wine) are more popular and more widely known.

Almost everyone in Hawaii has seen or danced in *bon* dances which tell of the lives of Japanese farmers, fishermen, or famous heroes. And it has long been a custom in Hawaii for local Japanese families to have "open house" on New Year's Day *(O-Shogatsu)*. Friends and relatives visit and enjoy food and company.

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So, like the many beautiful Japanese temples in Honolulu that add variety to the buildings and surroundings, these cultural contributions add much to the color of life in Hawaii, giving local people a wider variety and choice of foods, festivals and customs to try and enjoy.

Economic Contributions

Yet during their long history in Hawaii, the Japanese have contributed much more. Most importantly, they have helped to make Hawaii a better place to live and work in for a larger number of people.

After 1896, for about 75 years the Japanese were the largest ethnic group in Hawaii. As the largest group of laborers on the plantations, the Japanese, together with other immigrants such as the Chinese, Portuguese, and Filipinos, did the hard work of clearing the fields, planting, weeding, watering, and harvesting the sugar cane by hand. Without these laborers, the sugar plantations could not have produced sugar and made money.

When the Japanese first labored on the plantations, Hawaii was not a democratic place where people could easily live and work where they pleased. Control of the government and of the industries was in the hands of a few rich *haoles* (strangers). They had formed large companies which ran the sugar, pineapple, shipping and banking industries.

The most important ones were called the "Big Five." These were Alexander and Baldwin (A & B), C. Brewer, American Factors (AMFAC), Castle and Cooke, and Theo. H. Davies. Some of these had been started by

Americans, others by Englishmen and Germans who had come to Hawaii before 1850. The control of Hawaii by the Big Five was so widespread and complete that almost all the Japanese, Chinese, Portuguese, Korean, Filipino, and other immigrants who came to Hawaii, worked for plantations, stores, ships or companies controlled by the Big Five.

As the largest group of laborers, the Japanese took the lead in getting the workers together to fight for their rights against inhuman treatment. They protested against being beaten with whips by the *lunas* (field bosses). They protested against the bad-tasting water, the poorly-built shacks they lived in, and the long work day of twelve hours from sunrise to sunset.

The Japanese were the first ethnic group to organize a labor union and the first to organize a major sugar strike for higher wages. When the Japanese first began to strike on the sugar plantations, many small strikes were organized in different places by different laborers. Soon some of the workers realized that they shared the same problems and that the powerful sugar planters would not listen to small protests. So in 1909 and later again in 1920 with the Filipinos, the Japanese organized a labor union to ask for higher wages.

The Japanese said that it was not fair for other races to get paid more money for the same work. For example, in 1909, the planters paid the Portuguese $22.50 and gave them a good house and one acre of land for their own use. For the same work in the same amount of time, the planters gave the Japanese only $18.00, a poorer house, and no land at all.

The Japanese also said that it was not fair for laborers to suffer from rising prices of food, clothing, and other necessary things while their pay stayed the same year after year, at only 77 cents a day in 1920.

And finally, the Japanese said that laborers should not remain silent under such terrible conditions. Their thinking had broadened. Some of them saw that their efforts should not be "only for our own sake, but for the sake of laborers and humanity."

In the 1940's, many *nisei* (second generation Japanese in America) on the plantations, learning from the hardships of their *issei* (immigrant generation) parents, actively helped form the first successful labor union of sugar workers, the ILWU (International Longshoremen and Warehousemen's Union). It was the first labor union in Hawaii made up of many different races.

Through their daring to struggle for better working conditions through strikes and through the labor union, the Japanese succeeded in making plantation life better for all the laborers. But many Japanese felt that as long as they worked under plantation bosses and lived in plantation-owned homes, their life would not get better. So many began to move off the plantations to seek better jobs and to establish their own homes.

Seeking Self-determination

As early as 1900, the Japanese sought independence from the plantations in places like Moiliili, Palama, Kakaako, and Liliha in Honolulu. On the neighbor islands, they settled in Hilo, Kona, Kula, and Lihue. They worked hard in new jobs in the cities as carpenters, shopkeepers, machinists, and servants.

Others stayed in the country to become farmers. In Kahalu'u, for example, they grew vegetables and in Kona on the Big Island they raised coffee. Still others became fishermen, fishing for the *aku*, *ahi*, and *ulua* that many people in Hawaii eat as canned tuna or as *sashimi* (raw fish). In fact, the Japanese created and built both the tuna fishing industry and the Kona coffee industry in Hawaii.

To build communities they could be proud of, the Japanese worked together. The Japanese coffee farmers of Kona, for example, often helped each other harvest their coffee to save money. They also helped each other build roads and bridges for all to use.

Sometimes working together meant the Japanese had to cooperate on money matters. Since most of them did not have much money, they often put what little they had together in a kind of bank. Taking turns, they would borrow all of this money or part of it for their own use. Later on, they would return the amount borrowed so that others could use it too. This was called *tanomoshi*. It allowed many poor Japanese to start their own businesses, to buy expensive new farm equipment, or to send their children to school.

Clubs and groups were formed by the Japanese, enabling many families to have weddings or funerals which they otherwise could not afford.

Through these and other unselfish actions, the Japanese, together with other ethnic groups in Hawaii, put into practice the ideas of sharing and cooperation. Today these ideas are special to Hawaii's people and communities — neighbor helping neighbor and people sharing with other people.

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Political Contributions

But there were yet other obstacles to overcome. In 1887, new laws were passed that prevented Orientals from voting in Hawaii. The Japanese were angered by this unfair law, because Europeans and Americans who were also foreign could vote. The Japanese protested to their government, saying that they were "physically and intellectually equals of any of the foreigners."

During World War II, when the United States was at war with Japan, many Japanese, including the *nisei*, were feared and distrusted as being disloyal to the United States. But the *nisei* did not keep silent with shame or guilt. They were American citizens. In the now famous 442nd Battalion and 100th Infantry, many of them became outstanding soldiers, winning honors in France and Italy. They trained well and fought hard for America.

They would not take insults to themselves or to their people. With strong pride in themselves, they fought against being treated as lesser human beings by other Americans. Some protested against officers' clubs that would not allow Black officers by refusing to go there. Others fought with their fists when bullied or threatened.

Still other *nisei* who had returned from World War II as war heroes joined the Democratic Party and built it into a political party that brought many different races into Hawaiian government.

Together with the ILWU, the Democratic Party changed many of the ideas and the actions of government to make people's lives better. They helped make education, especially in the high schools and at the University of

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Hawaii, open and available to people of many races. They helped make Hawaii's laws benefit and protect working people who get sick on the job, get laid off from work, or retire from work when they get old.

Conclusion

Today, the Japanese are living in many different neighborhoods and working in many different jobs. There are still Japanese working on the plantations, but they work under much better conditions than their parents or grandparents did. There are many politicians, lawyers, judges, and teachers who are Japanese.

These changes did not come all at once. It took many people of many races participating in labor unions, in politics, and in their communities to bring about these changes.

There are still many problems to be solved in Hawaii today. Many people are still poor. Many work for low pay and live in rundown houses. So perhaps the most important contribution that the Japanese have made to the people of Hawaii is the gift of history. Not a history of five, ten, or even twenty Japanese who have become famous or rich, but a history of many people struggling against unfairness, of actively helping to change those wrongs, and of enjoying the customs, ideas, and contributions of other races as equals.

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Photograph by Ed Greevy

Vovó, Who Are the Portuguese?

by MARGARET F. ARAUJO

"*Vovó! Vovó!*", cried the little girl, running into the house. "I'm in here, *minha filha*," came her grandmother's voice from the kitchen. "What is it, Margarida?"

"*Vovó*, Tommy said that I'm not Portuguese!" The little girl was close to tears. "He said all Portuguese have dark, curly hair and dark eyes and dark skin. And I have hazel eyes and light hair. Am I really Portuguese, *Vovó*, am I?"

"*Meu Deus!* Of course your are," *Vovó* folded the little girl in her arms. "Margarida, my hair used to be light like yours before God changed it to white! And your father — doesn't he have eyes as blue as the sky and hair the color of clean sand? Look at your mother — her hair is as black as night, her eyes are like shiny olives and her skin is the color of the milk you drink. We're all Portuguese!"

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"But, *Vovó*, who are the Portuguese?"

"Ah, *minha filha*, God made the Portuguese in all shapes, colors, and sizes. And if you don't stop eating so many *malassadas*, you'll be a different size, too!"

"But *Vovó*, why don't we all look alike?"

"Because, when Portugal was young, many different people from many different lands came to try to take Portugal away from the Portuguese, but stayed to marry and make Portugal their home. Tribes from all over Europe, the Moors, the Romans — they've all had an influence on the Portuguese."

"Is that why we don't all look alike? Because of the invaders?"

"Not only because of those who invaded Portugal, Margarida, but also because of those who came as settlers. The Portuguese became known as a peaceful people. Many people came: the English, the Irish seamen, the French and the Flemish. And they settled not only in continental Portugal, but also in the island groups called Madeira and the Azores.

The Portuguese have a love of the sea and of adventure. So Portuguese ships took our brave sailors to explore over two-thirds of the world. Many married and settled in the new lands, and many died during the explorations. It is said that God gave the Portuguese a small country for a cradle but the whole world for a grave! And it's true. Portuguese can be found almost everywhere in the world.

Ah, *minha filha*, what stories of bravery and adventure! Luis Vaz de Camões, the Portuguese poet, wrote an epic history of Portugal and her discoveries and explorations called *Os Lusíadas*, which is called a triumph of

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literature. Madeira, the Azores, Cape Verde Islands, the voyages around Africa to open a sea route to India, Cabral exploring Brazil, Magellan sailing around the world! The Portuguese were the first foreigners to visit Japan — the Japanese recorded this in their paintings. Some say that João Caetano visited Hawaii in 1555, long before Captain Cook's visit in 1778."

"Is that how our family came to Hawaii, *Vovó?* As explorers?"

"No, but the Archives of Hawaii lists some Portuguese in the early 1800's, mostly from the Cape Verde Islands. Then Portuguese from Madeira and the Azores were recruited for the whaling industry. Some men left the ships to stay here in Hawaii. Those who returned told stories of the "Terra Nova" — the new land — that was beautiful and where they could grow food.

Those who stayed and married here became such good citizens that they impressed the Hawaiian government. When the Hawaiian King was looking for good people to populate his islands and work in the sugar industry, he appointed Dr. William Hillebrand as Commissioner of Immigration for Hawaii in the Portuguese Islands. So, the great "Portuguese Immigration" started with the ship *Priscilla* which landed on September 30, 1878, with 63 men, 16 women and 35 children. During the ten years of this immigration, more than 12,000 Portuguese men, women and children came to make Hawaii their home. My father, your great-grandfather Antonio Fraga, had arrived about 1865 from the island of Corvo in the Azores on a whaling ship. But your great-grandmother, Emilia, came during the immigration in 1882 from the island of São Miguel at the age of seventeen."

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"But why did all these people leave Madeira and the Azores, *Vovó?* Aren't the Portuguese islands like Hawaii — green and beautiful?"

"Oh, yes, Margarida, the islands are just like Hawaii. That's why the Portuguese felt at home here when they arrived. But God is good, and he sent Dr. Hillebrand for people at the right time. You see, Madeira's main industry was the growing of grapes for the famous Madeira wine. Madeira had suffered a blight that attacked the vineyards, nearly destroyed the industry, and threw most of the people out of work. There wasn't enough work to support all of the people. In the Azores, also, life was hard. Portuguese people feel happiest when they can own a piece of land they can call their own, but there wasn't enough land for everyone, especially for the young families. So when the opportunity came, many adventurous young families signed with Dr. Hillebrand to move to the new land, so much like the one they knew and loved, but had never seen. Dr. Hillebrand did not lie to them for there were jobs and land and they were welcomed as new citizens."

"What kind of work did they do, *Vovó?* Everybody says the Portuguese were foremen on the sugar plantations."

"Oh, yes, they were the *lunas* on the sugar plantations, Margarida, but many worked along with the laborers, too. And in many other things. I remember that Manuel Pacheco, who came from the Azores, was a bookbinder; John Ferreira de Souza from Madeira ran a grocery store, and Joseph Gomes Serrão from Madeira went to Hilo and was the owner of Serrão grape

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juice factory. His son, Frank, served as Secretary of Hawaii and Acting Governor during 1951-1953, and was appointed Consul of Portugal in Hawaii in 1954.

The Portuguese were master masons and built many of the fine old buildings around town. The first plumbers in Hawaii were Portuguese; they worked on the old Natatorium.

In construction, I can recall Henry Freitas, son of immigrant parents, who rose from waterboy to one of the foremost contractors in Honolulu, building the Advertiser, St. Louis College and some of Honolulu's piers. Henry's son, George, followed his father in construction and founded Pacific Construction Company. George became President of the Hawaii Corporation in 1963.

Many of the Portuguese during World War II worked in Pearl Harbor as craftsmen, pipefitters, tradesmen, electricians and foremen. For the most part, Portuguese make steady conscientious workers."

"*Vovó*, Father Alencastre said that the Portuguese are a religious people with great devotion. Wasn't his uncle a Bishop?"

"Oh, yes, *minha filha*, Bishop Stephen Alencastre was a good friend of our family. He used to stop by for a chat very often with my mother. He came from Madeira when he was only six years old. I remember it was in 1924 that he was consecrated as Bishop. A good man. Since most of the Portuguese are Catholics, and very devout, they indeed were responsible for establishing the

early Catholic religion in Hawaii. Today, we have Monsignor Benedict M. Vierra of Saint Theresa's, whose parents came from Madeira, and many more priests of Portuguese descent. And don't forget the nuns. Mother Philomena Fraga is Provincial Superior of the Sacred Hearts sisters, Sister Miriam of Saint Francis, and there's Sister Helen Louise Luis of Sacred Hearts Academy. Oh, yes, Margarida, don't forget that a devout Portuguese gentleman, Mr. Antonio V. Soares, the first pastor of the Pilgrim Church — the Portuguese language Protestant Church that was merged with Central Union Church in 1940 — came to Honolulu in 1890 to serve the Portuguese-speaking people.

His son 'O.P.' was a colorful lawyer who always wore a white suit. Incidentally, you should know that Antonio J. Perry, whose parents came from the Azores, was appointed Chief Justice of the Supreme Court by President Calvin Coolidge in 1926. An outstanding man. Many Portuguese are in politics today. There's Elmer Carvalho, Mayor of Maui, and Buddy Soares in Honolulu. In fact, the first father and son team to serve in the Legislature in the history of Hawaii was Portuguese: Senator John B. Fernandes was serving during the 1953 election when his son, William E. Fernandes, was elected as a representative."

"So, *Vovó*, the Portuguese have really helped to build Hawaii?"

"Of course, *minha filha!* Of course you can tell the Portuguese are here. Why, look around you.

Photograph by Ed Greevy

One of the buildings in town has your name: Araújo. And how about streets with names like our families: Pacheco, Machado, Alencastre and Correa? And streets that remind us of the old country: Funchal, Azores, Madeira, Magellan, Lusitana?

And doesn't everybody eat our *malassadas* now? And our *pão doce* and Portuguese sausage are even served to tourists! And you can't exist in Hawaii without eating pork, beef or fish marinated in our *vinha d'alhos!* And you can find Portuguese soup in our restaurants.

And Arthur Godfrey plays the ukulele on television and everybody thinks it's a native Hawaiian instrument. But it was called the *Cavaquinho* in Lisbon, the *Braguinho* in the city of Braga, and *Machete da Madeira* in the islands of Madeira, and our people brought it to Hawaii.

It is said that a Portuguese was responsible for the red sash of Hawaiian royalty, as red sashes were used by Portuguese men on 'dress up' occasions.

Portuguese processions and *festas* are still held in Hawaii, complete with songs and dancing. Groups dress in regional costumes of the old country to do folk dances, especially the popular *chamarritas*. You belong to a group and you enjoy it, don't you?"

"Oh, yes, I really look forward to dancing. But *Vovó*, why didn't you teach me to speak and write Portuguese?"

"Because, *minha querida*, when my parents came from the old country, they adopted their new land as their home, and tried to learn the new language. They wanted their children to get a good education and grow up as citizens in the new land. Oh, we could understand the older folks when they talked among themselves, and I guess we could manage to communicate with them in broken Portuguese. But I don't want to pass on to you the broken Portuguese I know."

"But, *Vovó*, I want to understand the songs and the dances. I want to read the poems and stories of the Portuguese, and I want to visit the old country some day."

"Then, *minha filha*, study. When you are able, find a good teacher and learn properly. I'm happy to see you proud of our past, because then you will have an appreciation of what we have tried to do in this land. And all of us can look forward to a proud future.

"Now, *minha filha*, enough of history for today. I must start the soup for dinner, so go outside to play. We'll talk again another day, *se Deus quiser*."

"O.K. *Vovó*, 'bye!"

GLOSSARY

Vovó (vo-VAW°): Granny.

minha filha (meeng-yah-FEEL-yah): my daughter, my child.

meu Deus (may-oo DAY-ooz): my God.

malassadas (mal-ah-SAH-dahz): donuts coated with syrup or dusted with sugar.

pão doce (PAWN dough-see): cake-like bread, rich with butter and eggs.

vinha d'alhos (VING-hay DAHL-yooz): marinade of vinegar or wine, garlic and chili peppers.

minha querida (MEENG-yah kay-RRHEE-day): my dear.

se Deus quiser (see DAY-ooz keys-AIR): God willing.

cavaquinho (Kah-vah-KEENG-yoo): Portuguese regional name for the ukelele.

braguinho (brahg-EENG-yoo): Portuguese regional name for the ukelele.

machete da Madeira (mah-SHAY-tee dah Mah-DAY-rrah): Portuguese regional name for the ukulele.

chamarrita (sha-ma-RRHEE-ta): a Portuguese folk dance.

festa (FESH-ta): a time for merry-making; a party, religious feast.

°Capitals signify accent.

Courtesy of Blase Camacho Souza

The Puerto Ricans in Hawaii

by **BLASE CAMACHO SOUZA**

On December 23, 1900, the first group of Puerto Rican immigrants, a Spanish-speaking people, arrived on the steamer *Rio de Janeiro*. This was the first of eleven expeditions which continued from December, 1900 to October 11, 1901. There were about 450 persons in each group, with the total being about 5,000, of whom 2,930 were men and the rest were women and children. They had been recruited by agents from the Hawaiian Sugar Planters' Association as contract laborers to work on the plantations.

Where did they come from and why did they come?

The Puerto Ricans came from Puerto Rico, one of the islands of the Greater Antilles in the West Indies in the Caribbean Sea near the equator. It is a land of undulating, mountainous terrain ending in brief coastal plains. It has a gentle climate, similar in many ways to Hawaii's, but is in the path of hurricanes.

In 1891, it was one of these hurricanes that was largely responsible f. the Puerto Ricans leaving their homes. The hurricane had devastated the coffee crops in the high country. Food was scarce and unemployment was high. Many people were destitute.

The island had just been acquired by the United States of America from Spain after the Spanish-American war of 1898, but the United States did not grant the people citizenship until 1917. This meant that the Puerto Ricans who came to Hawaii were literally a people without a country. By 1900, conditions were such that the "Agreement for the Employment of Laborers for the Islands of Hawaii" looked very good to them. This agreement promised them transportation to Hawaii, agricultural employment for three years, living quarters and medical aid. Many signed the contract to come to Hawaii to escape their dire circumstances and to seek a better life.

Who were they?

But who were these people called Puerto Ricans? It was interesting to note that their skin was of varying shades from white to black. The Puerto Rican people are derived of three ethnic elements. First, there is the pre-Columbian Indian element who inhabited the island before Christopher Columbus discovered it. Second, is the Spanish element who discovered, conquered and colonized the island after 1493. And third, the African element, brought in as slaves to the Antilles about 1513 during the colonization period by Ponce de Leon.

How did they get to Hawaii?

The first three expeditions left the city of Ponce by ship and they disembarked at New Orleans. They were then taken across the country by train along the southern route to San Francisco. Since this was in the winter the immigrants suffered from the cold because they had only light tropical clothing. They also were not accustomed to the food given them. Interestingly, food was the cause of a crisis at least once. The *Honolulu Advertiser* of January 17, 1901, carried the story "Ship Captured by Puerto Ricans." The article states that the steamship *City of Peking* arrived at the Pacific Mail Wharf and the inter-island steamer *Helene* came alongside and 300 immigrants were transferred to this smaller vessel. Each person was tagged with his name and the plantation he was going to. "They were well managed and Captain Clark

saw to it that they were well provided with food. The *Helene* then proceeded to Hawaii and Maui, where they were to be distributed among different plantations."

Later that day the steamer *Ke-Au-Hou* was loaded with the remaining passengers from the *City of Peking*. It was a very small vessel and after the passengers were put aboard, there was hardly room for the ship's crew to move about. As soon as the *Ke-Au-Hou* got out to the middle of the stream a commotion on board was noticed by those on shore. The steamer did not leave. A ship's officer was put ashore and soon Deputy Sheriff Chillingworth came aboard. It seemed that a Puerto Rican man had single-handedly captured the *Ke-Au-Hou*.

He had a knife, had gone to the pilot house, and would not allow the helmsman to take the wheel. He was angry! The Inter-island Steamship Company had not provided the passengers with food and the *Ke-Au-Hou* had nothing ready for them when they went aboard. Hard bread was then dumped into the forward hatch where the cattle were carried. The immigrants were hungry and angry! They had expected more than hard bread to eat and did not like the idea of eating from the deck. They also threatened to keep the steamer from sailing if the man was jailed. Many tore off their tags on which were noted their names and destination, and threw them overboard. What confusion this caused! It resulted in some people going to plantations for which they were not intended. The deputy sheriff refused to arrest the man and the steamer was allowed to leave.

The early groups who arrived in Honolulu were extremely tired and some were in poor health. The long voyages under very crowded conditions took their toll and some of the sick died en route.

The immigrants were sent to plantations on various islands to work as laborers. Most of them stayed on the plantations to work. Some of them moved from plantation to plantation because they did not like the way they were treated or did not like the kind of work they had to do. On the plantations they did such work as weed the cane fields (this was called *hoe-hana),* irrigate the fields, cut the cane, or haul the cane using mule teams. A few of them did clerical work or were *lunas* (overseers). By 1902, thirty-four plantations had Puerto Ricans on their payrolls. The occupations of the men were as follows: 4 clerical positions; 11 *lunas;* 15 railway laborers; 9 mill hands; and 1,734 field hands and common laborers.

Gradually those who did not care to work as plantation laborers drifted to Honolulu, Hilo, and Wailuku. They worked for contractors, as laborers on construction and road-building projects. In Honolulu quite a few, especially the younger men who started as apprentices, found jobs at Pearl Harbor shipyard.

Today Puerto Ricans work at various occupations. Some are construction workers, factory workers, sales workers, military personnel, teachers, clergy, businessmen, and entertainers. A few have sought political office. The one most active and possibly the first Puerto Rican to seek office was John Bulgo of Maui, whose son Joseph Bulgo has continued this interest.

It is difficult to ascertain exactly what all Puerto Ricans in Hawaii are doing. This is due in part to the fact that all Puerto Ricans cannot be readily identified. They vary from light skin to dark, from dark hair to light and dark eyes to light. They are no longer counted as a separate ethnic group in the census. Many have intermarried with members of other ethnic groups and the children of these intermarriages often do not identify themselves as Puerto Rican. Furthermore, their names may be of Spanish, Italian, French, Portuguese or Indian origin.

While very few of the original immigrants left Hawaii to return to Puerto Rico, many of them left to live on the mainland, especially in California. Most of them felt that the job opportunities there were greater and that educational opportunities were better for their children than under the plantation system in Hawaii. In addition, since much of California's cultural heritage is Spanish, they found many Spanish-speaking people there and may have felt a greater kinship with them.

Today Puerto Ricans live in all parts of the state. They live on all the major islands, in the rural areas, the suburban areas and in the city.

Intermarriage

It has often been commonly said that after the Hawaiians, the Puerto Ricans are the group that most often intermarry with other races. This is so because Puerto Ricans were used to mixed marriages before they came to Hawaii. To some degree they were already a mixture, as was stated earlier.

People were not discouraged from marrying outside the group. It is interesting to note that often the light-skinned Puerto Ricans tended to marry the Portuguese, Spanish and other light-skinned persons, while the darker-skinned Puerto Ricans tended to marry Hawaiians, Filipinos or other dark-skinned people.

Food Contributions

Most Puerto Rican foods have been greatly influenced by Spanish cookery. The basis of many dishes is the *sofrito*. This is a sauce prepared with tomatoes or tomato sauce, garlic, onions and various herbs and spices. The oil used is colored red by using the seeds of the achiote or annato tree. The seeds are not eaten, but used only to color the oil. The use of two food items, the green banana and the *gandur* or *gandul* (pigeon peas or fungo peas), are distinctly Puerto Rican. *Gandures* are used in rice dishes, stews, or soups. The green banana is boiled and eaten with fish or meat. A food unique to Puerto Rico is the *pastel*. This consists of a filling, usually of pork, spices, herbs, olives, and other ingredients, which is encased in a mixture of seasoned and grated green bananas. This is wrapped in banana or ti leaves and steamed like a *laulau*. *Pasteles* are sold at the Tamashiro Market in Honolulu.

Photograph by Ed Greevy

Sports

The two major sports enjoyed by the early Puerto Ricans were baseball and boxing. Some old-timers say that some of the immigrants had learned the game of baseball before coming to Hawaii. They claim that the first teams were formed at Kahuku Plantation and later at Ewa Plantation. They played for about ten years, until the players moved away or grew older.

Early in the 1930's after Lanakila Park was built, an all-Puerto Rican Baseball League was started. The names of the teams reflected the places where the original immigrants had come from: names like Arecibo, Mayaguez, Ponce, and San Juan. This league became weaker as the older players left. It was reactivated in the 1940's with George Rodriques as the mentor and president of the newly formed Puerto Rican Athletic Club. Gradually it became more difficult to get players of pure Puerto Rican descent, so the league admitted players who were at least one-fourth Puerto Rican. Today the Puerto Rican League, often called the Rican League, is composed of teams of all racial extractions, and teams such as the Fil-Americans, Marines, Army, Kaya Contractors, and Holsum Bakery, play in this league.

Boxing used to be a popular pastime. Two of Hawaii's former well-known prizefighters were Adolph Samuel, who was both bantam-weight and feather-weight Territorial champion in 1936 and 1937, and Frank Fernandez, who was welter-weight champion from 1944 to 1951.

Courtesy of Blase Camacho Souza

Music and Dancing

Music and dancing were a part of every Puerto Rican's life. This was folk art. Those who could play the guitar, the *cuatro* (an instrument with four double strings), the accordion, the mandolin, the *guiro* (a gourd instrument), the *palillos* (sticks) or the drums were a definite asset to any community. They would take turns playing so that dancing continued all night. This Saturday night dance provided a time for the Puerto Rican community to get together, to socialize, to exchange information, to meet and court, and to reminisce about their former homeland.

On the plantations, single males of other ethnic groups found that they were always made welcome if they chose to attend. They often chose to because there was no corresponding social activity within their own ethnic group on a regular basis. The music and dancing were lively and fun. The Puerto Rican women were bound by traditions of courtesy to dance with any gentleman who asked. So the women never lacked for partners and the men all had their turn at dancing. No invitations were ever issued, but if one lived in one part of the island and showed up at another for the party, one was always welcomed.

Today, the Saturday night dance, like other activities of the Puerto Rican community, is infrequent. The Puerto Ricans have retained some customs and traditions of their cultural heritage despite the fact that there have been no large migrations to Hawaii since the early 1920's. Being a gregarious and tolerant people, they readily made friends, intermarried, and adopted some of the customs of other people of Hawaii. The Puerto Ricans feel very much a part of Hawaii and can feel proud of what they have contributed to these cosmopolitan islands.

Courtesy of Kayo Chung

Koreans in Hawaii and Their Cultural Contribution

by KAYO R. CHUNG

I am a Kamaaina, a child of the land of Hawaii, born on Maui of Korean ancestry. Like other nationalities in Hawaii, the Koreans are proud of their heritage and to be a part of the "poi in the calabash" of the islands. Let me tell you more about the Koreans.

A Legacy of Culture

The Korean civilization dates back more than 4,000 years to Tangun, the mythical founder of Korea. The Korean heritage begins with the nomadic tribes of Mongolia and the ancient Caucasian people of Western Asia, and so the Koreans have both Oriental and Occidental physical characteristics.

The Korean peninsula, Chosun, the Land of the Morning Calm, stretching south from Manchuria, is about 500 miles long, and is made up of 3,300 islands scattered along the coast. The area of Korea is 85,200.36 square miles. The northern area has 47,203 square miles, and the southern Republic of Korea has 37,996 square miles.

Korea's contribution to the world of culture is noteworthy. For years the Japanese called Korea the treasure land of the West. Korean art served as models for Japanese ceramics, paintings and architecture. Korea was the medium through which Chinese and Indian cultures were introduced into Japan. Korean lacquer-ware, inlaid with mother of pearl, is said to be the finest in the world. In the 15th century, Korean scholars compiled an encyclopedia into 112 volumes, 300 years before the encyclopedia movement began in France. A copy of the encyclopedia is in the Congressional Library in Washington.

The ingenuity of the Koreans is evident from their inventions. They include movable, metal type (1234), astronomical instruments (15th century), and the world's first iron-clad battleship (submarine) about 1595. One of the world's oldest existing astronomical observatories (7th century) still stands at Kyongju.

Although Koreans can be proud of their long cultural history, there were periodic famines that drove starving farmers from their homes to the cities in hopes of finding ways to provide for their families. It was the famines that occurred in the province of Hwang Hai Do from 1898 to 1901 that led to the first large migration of Koreans to Hawaii.[1]

Lucky Come Hawaii

The Koreans, like their fellow immigrants from China, Japan, Portugal and the Philippines, can say, "Lucky come Hawaii," because of the sugar industry. From 1901 to 1905, about 7,000 Koreans came to Hawaii as immigrant workers. In 1974, there were about 15,000 Koreans. Many of the early immigrants have died or are getting older and will soon pass away. The Korean population has not grown as much or as rapidly as some of the other nationalities. Since 1968 to 1973, more immigrants from Korea (3,712) have come and said, "Lucky come Hawaii."

The first Koreans came with nothing but the "shirt on their backs" and were met at the docks by the plantation bosses who assigned them to different work areas in Waipahu, Ewa, and Waialua on Oahu, and to other plantations on the islands of Maui, Hawaii, and Kauai. They worked from sunrise to sunset, tilling, planting and harvesting the sugar cane for meager wages. Many started at less than a dollar per day.

The Koreans worked hard and were not afraid to work. They were respected by the *haole* bosses and their fellow laborers. These Koreans worked

because they had a goal — to earn and save money and return to Korea with wealth. Therefore, when a system of contract work called *hapai kou* (the cut cane was loaded by hand onto train cars) was started to speed up harvesting, the Koreans were the fastest and steadiest contract workers, earning $2.00 a load. All of the other workers were amazed at the strength, stamina, and attitude of the Koreans. Their efforts continued unceasingly and many of them began to save money. The culture of Koreans is based on hard work and effort, and the Koreans faithfully demonstrated this in the hot sugar cane fields and contributed this example in Hawaii.

Food

Because they worked hard, the Korean laborers always had great appetites and enjoyed simple foods which were usually prepared by some married woman who operated a *kok sung* (communal dining area). The daily lunches were also prepared there.

The basic food for the immigrants was what they had eaten in Korea — rice, *kim chee*, fish, meat, pork, and soup made with the bones of meat or fish. Each camp had a plantation store where most of the food items were bought on credit and the workers seldom failed to pay their bills.

Whenever a cow or pig was to be slaughtered by the *lunas* (overseers), the Koreans were invited to the event which allowed them to gather many things which were thrown away by the *haoles*, such as the liver, heart, tongue, hoofs, pig's head, innards and tripe. The Koreans taught others how to utilize

Photograph by Robin Lee

these "wastes" and transform them into delicacies. With the use of salt, *shoyu*, ginger, garlic, sesame oil and sesame seeds, a tasty sauce was developed for cooking and thus the Koreans contributed a new adventure in eating for many in Hawaii.

The Koreans love raw vegetables and introduced the eating of lettuce, cabbage and watercress to many. There is an ancient legend in Korea which talks of a town that had gone through an epidemic of an incurable fever which caused the death of hundreds of people. One day a group of dying folks were abandoned in a forest near a stream to die. Eventually, instead of dying, they returned, walking with strength and stamina into the city. They had walked for miles over rough land in the cold. The town folks could not believe their eyes and were astonished to behold them.

The sick then told a story of living on grass growing in the stream beds (watercress), and of eating raw garlic and ginger found in the mountains, and also, of eating *ginseng* (roots of plants). Thus, a new area of knowledge was opened by the Koreans regarding food items having great nutritional and medicinal value for the people of Hawaii. They were not professional medical people, but their common and simple contacts with others in the exchange of ideas on eating habits and food have contributed towards the physical health of many in Hawaii.

The efficient women from Korea knew how to brew *sool*, a concoction of rice, water, and potato or yeast, better known in Hawaii as "swipe." This refreshment was enjoyed by workers of all races. It took the Chinese,

however, to develop a distilling process to refine "swipe" and ti root into Hawaiian *okolehao*.

The Family

Family life among the immigrants began with the coming of the "picture brides" from Korea from 1910 to 1923. Those bachelors who excelled in *hapai kou* contracts saved most of their money and arranged to have brides from Korea sent to them. It cost each bachelor about four to five hundred dollars to have a wife picked out and sent to him in Hawaii. Arrangements were made through the plantation with the officials in Korea. The bachelors sent pictures of themselves to Korea and then received pictures of their future wives. Many of the bachelors reviewed each other's picture brides, and a few of them made some exchanges for a fee. Many Koreans had decided to live in Hawaii because the Japanese Government was ruling Korea at that time.

The arrival of the picture brides in Honolulu was a great and exciting day. All the men were dressed in their best clothing, waiting at the pier with pictures of their future brides held in one hand and looking at each girl as she got off the ship, trying to match their faces with their pictures. The girls were doing the same thing. Those men who had exchanged their prospective wives' pictures had to explain the situation and the first husband/wife arguments started at the pier. After several hours of excitement and the final matching of the pictures with the brides, mass marriage ceremonies took place. Over the years, some 800 picture brides came to Hawaii.

Photograph by Robin Lee

The Koreans believe in a strong family unit system where the elders are respected and where the older children must assume responsibility for the brothers and sisters in the family. There have been many cases where the oldest son or daughter was punished for the wrong behavior of the younger. In Hawaii, the concept of developing a close-knit family unit grew and grew. Today, in spite of the complicated life that the community offers, many of us have been able to withstand the problems and pressures without trauma because of the support we receive from our families.

Moving up the Economic Ladder

Like other immigrant parents, the goal of Korean parents was to provide their children with the best education so that they could live better economically and socially, and have the material things which the immigrant generation didn't have. Korean parents believed that success in life came through education and, therefore, religiously believed in sacrificing their personal wants for their children's education. This trait was and can be said to be another social contribution made by the Korean immigrants to Hawaii.

The Koreans did not remain in one area too long, but traveled from one plantation to another on the islands of Maui, Kauai, Hawaii, and Oahu. The few who stayed on any one of the plantations were promoted to *luna* (foremen), as rewards for their loyalty of service and dependability. Small towns such as Hanapepe, Kekaha, Makaweli, Waimea on Kauai; Honokaa, Hakalau, Pahoa, Kapoho, Kohala on Hawaii; Puunene, Makawao, Olowalu,

Lahaina on Maui; and Ewa, Waipahu, Kahuku, Aiea, Waimanalo on Oahu, were familiar to many Korean families.

Many Koreans left the plantations and worked in new areas or established their own small businesses on Oahu. They dwelled near the Liliha-Palama area of Honolulu where their church was located because much of their social and political life centered around it. Thus the names of areas such as Number Two Camp, near the boys' field, Kauluwela School (between Vineyard and School Streets), Buckle Lane, and Palama Streets were familiar to the old-timers. In the country, places such as Wahiawa, Waipahu, Waialua and Waimanalo had many Koreans, all doing well either in business or in industry and government.

The number of Koreans within the total population of Hawaii has always been small. It is slightly more than one percent of the state's total population of 800,000 people. "Despite their small number, the Korean community has remarkably resisted erosion of its separate identity. Its members have built and kept a unique position among other nationality groups in the wider Hawaiian community. Koreans were never enemy aliens, never suspect because of their number. The result has been that Koreans in Hawaii have been established as a greater influence in the community than their small numbers might otherwise have warranted . . . Current statistics show that Koreans rank proportionately high in representation in business and the professions in Hawaii. This is a noteworthy achievement for those immigrant

families of relatively modest social backgrounds who made their way to a strange and new land seventy years ago."[2]

Conclusion

The Koreans in Hawaii have much to be proud of. Their history in Hawaii is best summarized in a speech made by the Governor of Hawaii, John A. Burns, on January 13, 1973 at the Korean Consulate, commemorating the seventieth anniversary of the arrival of the Korean immigrants to Hawaii.[3]

"Since the arrival, seventy years ago, of the original 2,500 Korean immigrants in Hawaii, the Korean community has followed a path of steady progress. Times were far from easy during those early years, but the Koreans displayed strength, determination, and a keen sense of humor, qualities admired by people everywhere.

Most of the original immigrants were laborers.

From the fields many moved to the urban centers and entered the mainstream of the world of business.

As time passed, the generations prospered and soon, many citizens who bore names like Kim, Chang, Lee, Park, Chung, or Hong earned college degrees and, subsequently, professional degrees.

Today, seventy years later, the Korean community we salute this day has written its own chapter in the living story of Hawaii."

1. *Koreans In Hawaii*, Kim, Bernice B.H., June, 1937, p. 78, chapter 4.

2. Hawaii Series No. 2, 1970 page 1 and 4 Koreans in Hawaii — Arthur L. Gardiner Social Science Research Dept., University of Hawaii.

3. Office of Governor John A. Burns, State of Hawaii — 1974.

Photograph by Mary Ann Lynch

The Filipinos — the People Who Came and Stayed

by BERNADETTE SUGUITAN LEDESMA

The first Filipinos arrived on Oahu in 1906. Fifteen men from the Philippines were hired to work for the Hawaii Sugar Planters' Association as workers on the sugar plantations. The long voyage and lack of money for passage allowed only the men to come to Hawaii. The women and children stayed back, hoping that their men would return home wealthy.

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Workers from the Philippines continued to come to Hawaii until 1946 and many of them came with the idea of becoming rich. By the year 1950 there were over 61,000 local and Philippine born Filipinos. In 1973, there were 115,345 Filipinos in Hawaii, not including the 32,183 foreign students, visitors and aliens, and they comprised the third largest ethnic group in the State.

Our Hawaiian Islands are very much like the Philippines in the weather, the fruits, the colorful flowers, beaches, and plantation fields scattered all over the land. The Philippines is made up of 7,000 islands all created like the Hawaiian Islands, by volcanic flow.

In Hawaii there are many different people who speak different languages, such as Samoan, Japanese, Chinese, and Korean. In the Philippines, there are over eighty dialects or languages spoken by Filipinos who live in the different areas. In Hawaii there are three major Filipino dialects: Ilokano, Visayan, and Tagalog. Ilokano is spoken by people in the northern region known as Ilokos Norte. Tagalog is the national language and spoken by almost everyone. Visayan is spoken by those coming from the central region of the Philippines. About ninety percent of the Filipinos in Hawaii are Ilokanos.

Like all the other ethnic groups that came to Hawaii to work, earn money, and return to their homeland, many saw their dream come true, but many more stayed to make Hawaii their home.

hildren of the Plantation

In the plantations the single men lived in barrack-type huts with athrooms outside. They had a pump for their water, kerosene stoves for ooking, and usually a small piece of land to grow vegetables like *talong* (egg lant), *paria* (bitter melon), *kalamungay* (horseradish), *otong* (beans), and *bungao* (squash).

For recreation they would have chicken fights, play cards and attend anteen dances where they could have a chance to meet the *dalagas* (young rls). Sometimes, if a single man liked a girl, he would serenade her during ie night. Filipinos who lived on the plantations kept close to their Filipino stoms. It was hard for them to communicate with the other ethnic groups ho worked on the plantations, but they managed by picking up pidgin nglish and mixing the different words they knew from the other groups. It as also here on the plantations that the Filipinos were first called names like nanong", "bok-bok", and "bayao", just like the Japanese were called uddhahead", and the Koreans were called "yobos".

The families lived in little houses. While the men worked from sunrise to nset in the plantation fields, the women took on domestic jobs like sewing, usecleaning, cooking, laundry, and ironing for other people, besides doing eir own families'. The children attended the schools near their camp and as result were able to mingle with the children of different ethnic groups.

Courtesy of Galagar family

Filipinos born and raised in Hawaii, like Supreme Court Judge Benjamin Menor, Judge Alfred Laureta, and State Director of Labor Joshua Agsalud, know about the hardships and struggles that their parents went through. Because the older generation greatly respected anyone who had authority or a lot of education, their children went to school, left the plantations, moved to the city and became successful individuals. Along with them they took some of the customs that they had learned from their parents.

Our Filipino Heritage

Filipinos are mostly known for their good food and chicken fights. The most common foods known by people of Hawaii are chicken adobo, *pancit* (noodles), *lumpia* (egg rolls), *kangkanen* (sweet cakes) and *lechon* (roast pig), which is cooked over hot burning coals instead of in an *imu* (underground oven) like kalua pig.

Filipinos have parties on all occasions: baptismals, birthdays, funerals, anniversaries, and weddings. Large pots of food are prepared, there is an orchestra for dancing, many people are invited, and children are running all around. Even if the occasion is sad, the purpose of the party is to make people forget the sadness.

At weddings, besides the bridal party, there sometimes are sponsors who are like godparents during a baptism. At the party when the bride and groom

dance, money is placed in their mouths. The person who gives the money brings their heads together as if kissing. Sometimes people throw money on the floor or pin the dollar bills on the bride and groom's clothing. The idea of this is to help contribute to the wealth and happiness of the couple.

Music and dancing are an important part of Filipino culture. In the hotels in Waikiki, popular Filipino entertainers include the Society of Seven, Rene Paulo, and the Pearl of the Orient Dance Troupe. At Filipino gatherings you often see the *tinikling* (bamboo dance) or the wine dance in which young girls dance with filled glasses on their hands and heads.

Just as there are many different languages in the Philippines so are there different styles of dance. For example, the Igorot dances come from a Filipino mountain tribe. Their instruments are mostly drums and flutes. The costumes of these people resemble the bright, woven cloths of Indian tribes. There are the Muslim dances which come from the south where some people dress like those living in Arabia. The music of the Filipinos coming from the island of Luzon, which is where many of Hawaii's Filipinos come from, is similar to the Spanish or Mexican music played during *fiestas*.

Cockfighting has become a popular sport among all the people of Hawaii. Every weekend and on holidays games are held in specific areas around the island. Cock games attract tourists, the curious, and the regular crowds. The birds are carefully trained and groomed by their owners. When two birds meet in the ring, it becomes a fight and the audience take sides

cheering for the one they think will win. All you can hear are people screaming and betting. At the end of the fight, the winner triumphs while the owner of the defeated bird cuts off the foot of the chicken where the knife was attached and hands it over to the winner. At these chicken fights, vendors sell vegetables, Filipino food, sweet cakes and drinks. They even sell fighting birds.

Other games introduced by the Filipinos are *sungka* (played with a wooden board with pockets filled with even numbers of shells or little stones), *sipa-sipa* (similar to soccer), and *eskrima* (a martial art involving body movement using a stick).

Filipinos are also known to be very superstitious. Dreams have meanings. Certain things that you do at a certain time have a meaning. For example, to whistle at night could cause the wind to become stronger. To play with your food could cause you to have a stomach-ache. To have a black-and-blue mark on any part of the body without knowing how it was caused means that a spirit has touched you. To find a moth in your house means that a spirit is present. To keep spirits away from your home, one should have a piece of garlic and salt on the window sill.

Filipinos believe that spirits called *aswangs* can possess a person and cause illness. Many Filipinos blame spirits for making people sick and they sometimes depend on faith healers to cure the person, rather than calling a medical doctor. One method of curing aches and pains is called *hilot*, which is a way of massaging certain parts of the body to take away the pain.

We are all taught to respect our elders. English words like aunt, uncle, and grandmother, are terms to show respect. Filipinos have the same idea about respect but have more terms and give titles to more people, reflecting the importance of respect to individuals. A word like *manong* is used when you speak to an older brother or male person, *manang* is for an older sister or female person, *tata* is for an uncle or middle-aged man, *nana* is used when speaking to an aunt or any middle-aged woman, *apo* is used when speaking to an elderly person like a grandparent or someone of high esteem, *ading* is to someone who is younger than yourself. These words are from the Ilokano dialect. The other dialects have different words but the same people are shown respect. It would be disrespectful not to use these words. It would be like calling your parents by their first names.

Hawaii's "Local" Filipinos

Growing up in Hawaii and being born here, we learn about all the different cultures — Hawaiian, Chinese, Japanese and many more. We grow up eating *sushi* (rice seasoned with vinegar, salt, and sugar), and potato chips. We learn to speak pidgin English and Samoan words. When we go to school, we learn about snow, hot dogs and hamburgers, the civil war, the settlers who discovered America, and George Washington.

Filipino children learn about their culture from parents, relatives, and other people. Many local Filipinos can understand Filipino and speak it a lit-

tle. But in some homes, the parents do not speak Filipino or know anything about Filipino customs. Local Filipinos are a combination of all the different cultures in Hawaii, and even the Filipino customs known by local Filipinos have changed. The customs and lifestyles of the Philippines that were brought over with the first plantation workers have gone through changes because of the contact with different people and lifestyles and the progress in our state.

When Filipinos marry non-Filipinos, the children that are born in these families will learn about the lifestyle of his non-Filipino parent. Every new generation of Filipinos born in Hawaii will become less knowledgeable about their Filipino culture if their parents do not encourage their children to learn it.

Same but Very Different

The newly arrived Filipinos from the Philippines have revived Filipino culture in Hawaii. Today, the language and culture are as strong as they were in the early 1900's when the first Filipinos came. There are many local born Filipinos who do not know about their Filipino background. Because of this, the newly arrived Filipinos from the Philippines seem very different and almost strange to local Filipinos. They dress differently, they speak differently, they even act differently. They stick together in groups, they are quiet in class, and their teachers cannot understand or communicate with them very well.

Local Filipinos and the immigrant Filipinos have a problem of not understanding each other not only because they speak a different language but because of differences in customs and behaviors too. Although both groups are of Filipino ancestry, the local Filipino may get along better with other ethnic groups who share his local culture. At the same time, he finds it difficult to relate to the problems faced by the immigrants.

There is diversity within the Filipino ethnic group just as in any ethnic group. It is only a matter of time before these newly arrived Filipinos become accustomed to our Hawaiian way of life, just as the early immigrants did.

Coming from many islands
Ocean flowers
rich and filled with sun and rain
    and wind
From the East and West
Coming together to create the
    best of several worlds

An uncommon people
whose nature is combined with
    nature
Passionate, affectionate, quick-
    tempered,
sharp and defiantly proud
A JOYOUS PEOPLE WHOSE LAUGHTER
FILLS THE SKY

Lou Syquia

Photograph by Mary Ann Lynch

The Samoan Way in Hawaii

by MARGARET TUIOLEMATAGI IOFI

Remembering the Homeland

There are approximately 15,000 Samoans in Hawaii, representing two percent of the total population. Samoans are one of the last immigrant groups to Hawaii. As early as 1920, Samoan Mormons migrated to the Laie area on the north shore of Oahu, but most of the Samoans who are concentrated on the Pearl Harbor, Waianae-Nanakuli, and Kalihi-Palama areas came after 1951, when Samoan men who were in the United States Navy moved to Hawaii with their dependents.

They come from the islands of Samoa, fourteen volcanic islands located in the South Pacific Ocean. Samoa is divided into two areas. One area is called Western Samoa. Although Western Samoa is an independent nation now, at one time it belonged to Germany and later to New Zealand. The other Samoan area is known as American Samoa. Since 1900 the United States has owned and supervised this territory. The Samoans are nationals of, and have access to, the United States. They may become citizens after six months in the United States and after meeting the necessary requirements.

Western Samoa contains the two largest islands, which are called Savaii and Upolu. Apia, the largest town on Upolu, is where the government offices are located. The largest island in American Samoa is Tutuila. The important port and capital city of Pago Pago is located on Tutuila.

Samoa is very much like Hawaii. The climate is pleasant all year round although there are heavy rains and sometimes hurricanes between December and March. Because it is situated below the equator, summer in Samoa is around December and winter is during Hawaii's summer months. There are lush, dense, tropical forests and beautiful green mountains throughout most of the islands. Many Samoan villages can be reached from the sea only by small boats or by small winding trails and roads.

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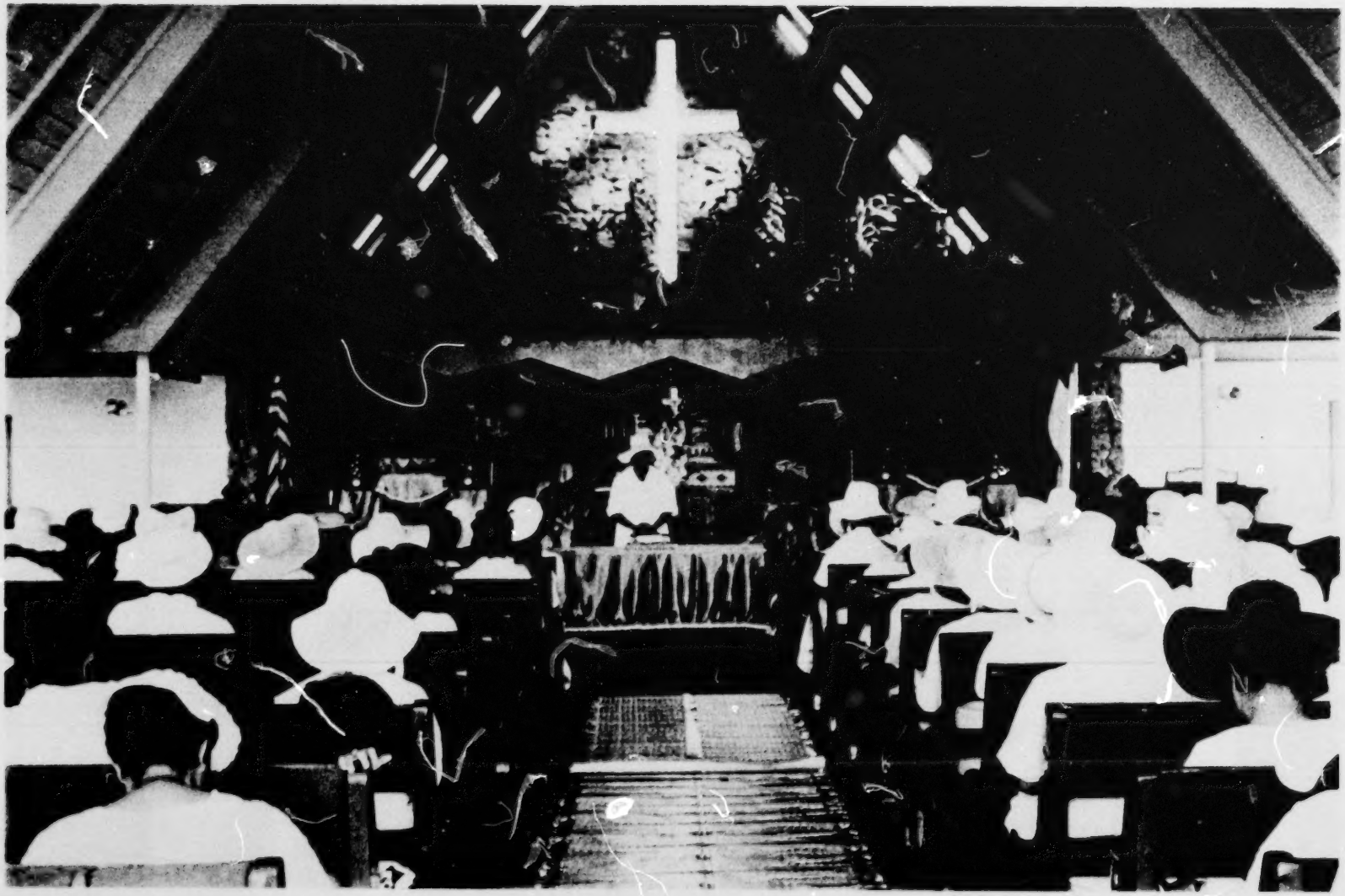
Reasons for Leaving Samoa

Why would the Samoans want to leave their family and friends in beautiful Samoa to go to a strange land? The main reason is to seek a better life. Samoa is overpopulated. The density of American Samoa is three times higher than Hawaii. See the comparative and land area figures below.

	Area (in sq. miles)	Population	Density (no. of people per sq. mile)
Hawaii	6,424	713,800	111
American Samoa	76	27,769	365
Western Samoa	1,140	116,778	102

There are only about 771,000 acres of arable land in all of Samoa, because all of the islands are very mountainous. Of this arable land, only sixty percent is under cultivation. The remainder is covered with dense virgin forest.

There are few industries in Samoa, and it is difficult to find jobs to earn money to buy goods the Samoans would like to have, like store-bought clothes, canned foods, and tools. The Samoans think that they could get better paying jobs if they could speak English. They want their children to have the opportunity to attend schools in Hawaii where they could learn English more easily.



Photograph by Mary Ann Lynch

Adjusting to Hawaii

The Samoans who come to Hawaii have a difficult time because they speak little English and can find only manual labor jobs. It is hard to locate housing that is large enough for their families and yet low enough in rent. And they often have to live near and work with people who do not understand their language and customs.

Despite these problems, the Samoan people are adjusting to life in Hawaii. What helps them to adapt to the new land? First, the family is very important. In traditional Samoa, an average of ten to fourteen people lived together as an extended family under the leadership of the *matai* (chief). For example, a household might be made up of a father and a mother living together with two married sons and their children. This family lived, ate, worked, and played together. In Hawaii, you often find Samoan families who live under crowded conditions, but who always welcome relatives who need a place to live. Second, the Samoan people are used to cooperating. In Samoa people worked together as a family or cooperated with other families in the village. For example, the whole village turns out for a fish "drive" on the reef, or when important visitors are being entertained. In Hawaii a Samoan can rely on his family and on others, such as members of his church, for help when he needs it. Third, the Samoan people have a strong belief in God. In 1830 the first white missionary came to Samoa to establish a mission of the

London Missionary Society (Congregational). He was followed by more missionaries from the LMS, Methodists and Roman Catholics. In Hawaii over fifty percent of the Samoan people are Christians, attending the more than twenty Samoan churches on Oahu.

Contributions to Hawaii

Although their numbers are few and their migration to Hawaii comparatively recent, one can see the contributions of the Samoan culture in Hawaii.

The Samoans have demonstrated creativity and craftsmanship in their use of natural resources, such as wood, coconut shells, and lauhala. They have brought with them to Hawaii their shell leis, tapa cloth articles, woven fans, handbags and mats, coconut shell implements and jewelry, and many more examples of their arts and crafts.

Some of the competitive sports were introduced by Westerners to Samoa in the 1800's. The most popular is cricket, but the Samoan people also enjoy volleyball, rugby, and football. The Samoans' love for sports has motivated them to be very active in Hawaii's various athletic programs. Many Samoan names can be seen on the football, basketball and wrestling teams of Hawaii's high schools. Samoan athletes also are excelling on the University of Hawaii teams as well as colleges and universities throughout the mainland United States.

The Samoan people have brought with them to Hawaii their cultural practices. Many try to live in an extended family under the leadership of their *matai*. Their belief in God is demonstrated in the Samoan churches found throughout Oahu. Family members gather together for daily family prayers in the evening. Others participate in mid-week choir practice sessions.

Marriages, funerals, births, and other important events are often commemorated in Hawaii with the same customs practiced in Samoa. Chiefs, ministers, and visiting dignitaries are held in esteem and are honored appropriately. A well-known way of honoring people is throuough the *kava* ceremony and the *ta'alolo* (gift giving ceremony). The *kava* drink is made of dried kava root pounded into powder and mixed with water. It is served to honored guests in the order of their importance, that is, the persons of higher rank are served first. Traditionally, the *kava* ceremony showed a village offering hospitality and deep respect to visitors from other islands. These are important values to the Samoan people which are also demonstrated in the *ta'alolo*. Honored guests are often presented with gifts, such as fine mats, shell leis, or baskets of cooked food. The practice of these traditional Samoan customs has added color and interest to Hawaii's multi-ethnic community.

On these occasions you might have an opportunity to sample Samoan foods. The foods most commonly eaten by Samoans include boiled green

bananas, taro, fish, coconuts, and *palusami* (taro leaves and coconut milk). On special occasions they roast pig and chicken in the *umu* (outdoor oven). A favorite dessert is *puligi* (steamed coconut pudding).

The Samoans who came to Hawaii brought with them their love for their native music. In Samoa every social, political or religious event is celebrated with music. There is a great variety of dances — ancient , war, group, and *taupou* (ceremonial princess), and *manaia* (ceremonial prince). On very important occasions the last dance is always the highlight of the event. The person chosen to dance is either the *taupou*, who is traditionally the daughter of a high chief; the *manaia*, a traditionally anointed son of a high chief; a high chief; or the high chief's wife. At times the honor may be given to a daughter of the village pastor.

The songs and dances of Samoa have been a very significant addition to the Hawaiian community. Samoan dancing differs from the Hawaiian hula in that a dancer can make up his own motions according to the rhythm of the music and how he feels. Many Polynesian shows in Hawaii include some aspect of Samoan music and dance. An outstanding example is the *nifo oti* (knife dance) which is frequently performed with fire. Many well known professional entertainers in Hawaii are of Samoan ancestry.

Each year in Hawaii and in other areas where large numbers of Samoan people are found, Samoans celebrate Flag Day. This event commemorates the raising of the American flag on April 17, 1900, when part of Samoa became an American territory. The day is spent feasting, playing games, hear-

Photograph by Mary Ann Lynch

ing speeches, and competing in song and dance. Often groups will travel from Samoa or the mainland to compete with the Hawaii Samoan groups. Flag Day is a very colorful addition to the list of Hawaiian festivities.

Finally, the Samoan people are making contributions to the economy of Hawaii. As one of the last immigrant groups to arrive, with a lack of higher education and a poor knowledge of the English language, Samoans have had to take manual labor jobs. For example, many work in construction and tree-trimming, in the tourist industry and in the military. Although these jobs often require hard labor, they are necessary to the economy of our country. However, as Samoans have a longer history in Hawaii and their children receive a better education, they will be able to make contributions in a broader range of occupations.

Summary

Each year more and more Samoans are migrating to Hawaii to obtain a better education for their children and to find wage-earning jobs. Despite the difficulties of adapting to a new culture, Samoans have made contributions to Hawaii in the areas of sports, crafts, music, foods, and traditional customs. Their values of hospitality, cooperation, family closeness and respect can be admired by all. And we should not neglect their economic contributions as workers.